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# THE RADIX.



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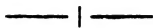
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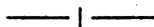
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# THE RADIX.



No. 3 1897.



## Psychic Powers.

There are many today, among psychically disposed people, who are anxious to develop their psychic powers. In so striving they should be made aware of the fact, that there are dangers of being most easily led into false methods which would injure their moral and physical nature rather than benefit their spiritual faculties, but, by adopting the true method, as illustrated by the life of Jesus of Nazareth, it is the grandest aspiration that any mortal can have.

Development is nothing more than increased expression of the God-given powers already in us. There is a law which governs all things; that law is the Great Cause. As a convenient Name we have termed that cause "God."

God and the law are, in our minds, the same. Man is a product of that cause. Man, then, is the effect of the cause and must be one with that which we have hallowed by the name, "God". Man is the temple in which the Cause dwells. No one can deny that fact and be in accord with the bible.

If the cause is in man, then man's development must of a certainty be the operation of that cause. What is man? He is not the creature that we see walking about the streets each day. That is only the body of man— a mere physical expression of something within, which we can-



not see. "Man," means "to think." Then that portion which thinks is the "Image of God," and not the two legged beast which we too often adore. The Spirit behind the thinking is the Cause.

Now this spirit, like everything else, has it's polarity. or, two properties or powers, opposite or contrasted to each other.

These opposites are both God, but it is the midway, or centre of these powers, that is demonstrated by, or, dwelling in, man. Man—to think—is the medium between the polarities of that which we know as God. Man's duty to himself as well as to his God consists in keeping in this middle ground.

Man finds it hard to do this, therefore in his departures from his limits brings upon himself, individually and collectively, all sorts of sufferings, wars and tribulations.

No troubles fall to man when he keeps himself in the middle ground. Extremes, in developing psychic powers, are the dangers to be guarded against, for they produce evil effects, either lunacy or trickery.

Man can develop in any line only by honest thinking. The God power in him will do the rest.

Man is a free moral agent; that is, he is free to think, because his free thinking is in reality himself (—the man part of God—) but man is not free in his physical operations, for these are predetermined in the operation of the entire universe, of which his physical acts are a necessary part.

Man is rewarded only by right thinking. In wrong thinking he is punished in the very operation itself. Whatever he has in life to do will be, to him, a success or a failure according to the way he thinks it is



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regardless of what other people think. He will do what he has to do in life, good or bad, according to the way he thinks it is.

Man should first become conscious of the God within himself, and then become aware of the laws and purposes of that God, without running to extreme views relative to the quality or quantity of God-power in others. Each one has all he can faithfully do to equilibrate the God-power in himself.

If he does it, he will not have to die and be born again to get to heaven, for the heaven will be within him, where God dwells—Surely this is plain to understand, and accords with the bible, and even Mr Ingersoll would not be likely to deny it.

We should first think out a knowledge of the powers within ourself, for, without knowing them we are liable to be led astray by powers that will injure us instead of doing us any good. How shall we learn of these powers? How do we learn anything? In order to acquire a knowledge of anything we must first have a desire to gain that knowledge, then, we must focus our attention upon the subject we wish to be enlightened upon. These two operations are, then, the two all-important factors in our efforts to gain knowledge, light and wisdom.

These powers which we all possess, are ours without money and without price, and, when we use them properly they lead us surely and without fail to the obtaining of whatever knowledge we wish, whether it be a knowledge of good or evil.

It is on this line of truth that the ancients declared "as a man thinketh so is he."

Men are successful in business, art or science, according to the amount of love they have for that which they engage in, and, according to the





degree of attention which they give to it. Seldom is any one successful in that which he hates, unless circumstances compel him to give great attention to it.

When a person is successful it is because he recognizes a power in a certain direction within himself and then bends his whole effort in that particular direction.

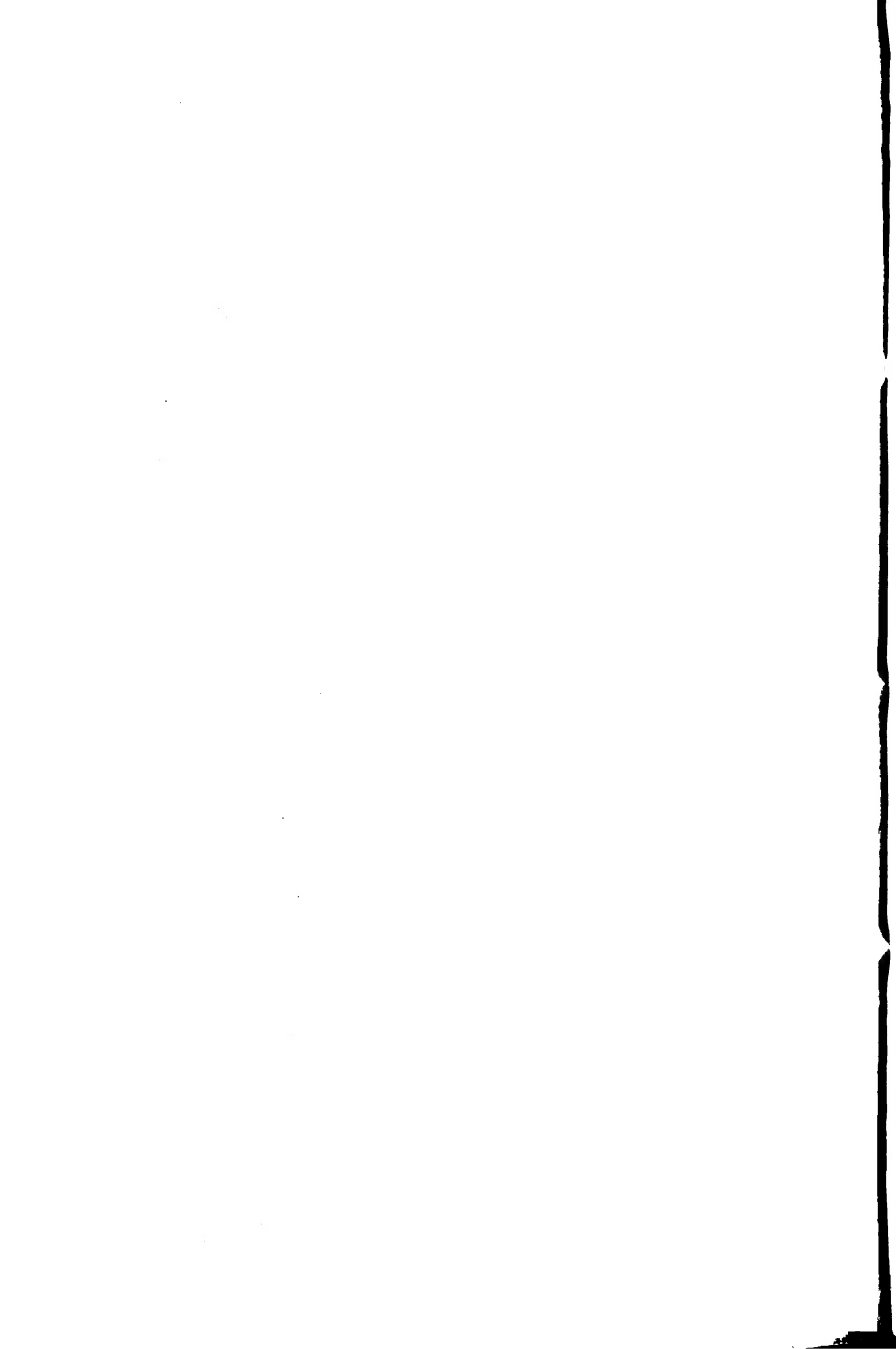
The more interested one becomes in any matter the better able he is to penetrate it's hallowed and mystic realm. The realm of Spirit is governed by the same law. How then, you ask, is it that ignorant people are so deeply impressed with spirit force and so wonderful at times in their impressions. It is because they are so ignorant of other things that their attention is largely wrapt up in the spirit power, working in them, and which is not diverted by thoughts which take the mind of better educated people in other directions.

Whenever any of us will give ourselves up in the same way, in an unconsciousness to the ordinary worldly matters, then we would be even more remarkable in our penetration of spirit knowledge, because, that knowledge, is at all times within ourselves and it will come to us whenever we permit that knowledge to manifest itself to us, or through us.

Very few do this, because, the thoughts of most people are too much taken up with foolish worldly matters and afraid of what others will say, or think, of them, if they permit themselves to forget their worldly, or animal existence.

When the spirit and worldly power is mixed in the mind, it is apt, not only to be false, but, it is both mentally and physically injurious.

So the ancients, on these lines, have warned us, to drink deeply of



the Uranian cup or not to drink at all. The "Uranian cup" means, knowledge of the laws of heaven.

This great universe in which we all live, is one great living, breathing, spiritual organism, of which we are each a part. If you injure one of the creatures in it, you injure yourself at the same time.

Everything that breaths is spirit, or, as some choose to term it, a spirit. You are a part of the whole, and, are as much a spirit now as you ever will be.

The universe is made up of planes within planes, worlds within worlds, all interlocking each other, the same as our body is made up of divers substances of different degrees of fineness.

In the universe, as in ourselves, the air, gasses, ether, etc., are the breathing, spiritual portion. Now, think for a moment:— When our mind is attracted towards our bodily troubles, or pleasures, the spirit portion of ourselves is not much thought of and we gain little knowledge from it. In the same way we get little knowledge from the spirit portion of Nature when our minds are taken up with material things which are the body of the world, just as our bones and our flesh are our personal body,

Most people in this world are much like oxen, so much taken up with the chewing of their cud that they fail to realize their own power and so are made slaves to other powers that are really weaker than themselves. All of the higher planes of existence are in ourselves, individually, if we will only realize the fact, and use them for our own good.

It makes no difference whether other people believe as we believe, or act as we act. We get our benefit in what we think and know and feel. We are all a God unto ourselves, by reason of the god-given



power in ourselves, when we use it with a true understanding of it, but, when we use this power mixed with the worldly ideas of others, in order to please the world, then we are trying to serve both God and Mammon, and we generally fail.

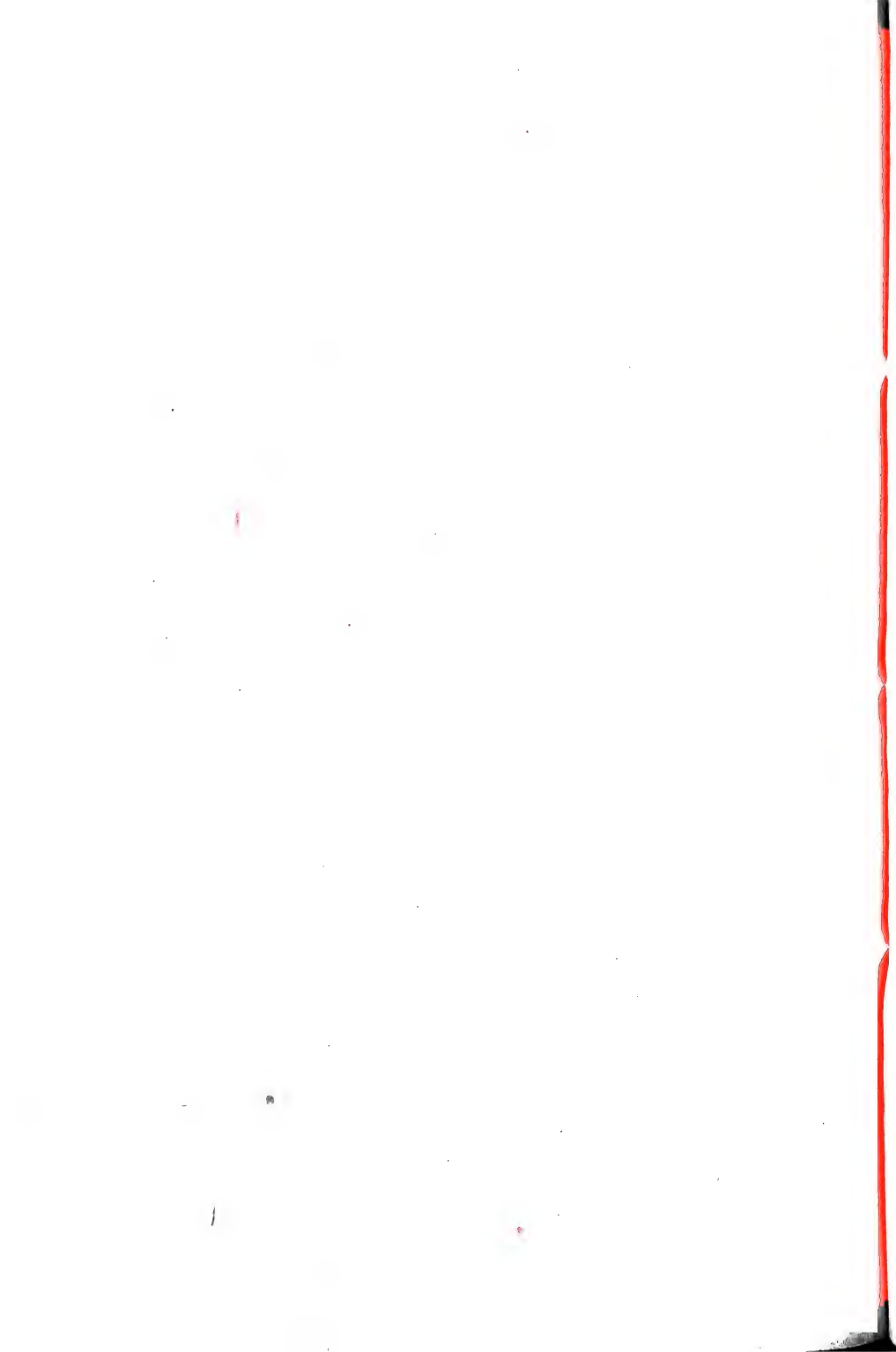
With the higher planes existing in us, we are of course able to take cognizance of the things existing on these planes. To do this, on the spirit plane, we must cultivate the spirit senses, and we can only do this by putting the animal senses to sleep, or controlling them by our will. We must first desire to know the spirit, and then, focus our attention upon what comes to us in the spiritual way. Concentration and Meditation, are the means by which this may be done.

Concentration and Meditation, are, in reality, but silent prayers. They are communion with the spirit, or God, within ourselves.

What we then receive, in our own thoughts, comes purely from the spirit world, as much so as if we received it through a medium, and very much better, if we only learn to appreciate it, because we are our own medium and what we receive is far better adapted to our highest needs.

If what we receive is evil, then rest assured, it is because our own spirit is roaming in the evil portions of the spirit world, but the power is within ourself, to immediately transport or order our spirit, to go elsewhere.

When you think of your mother, she comes at once to you in spirit, but, you have not faith in her when she comes to you in your own thoughts, and so you have some other medium do the work that your own spirit ought to do.



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When you wish to have guidance from the spirit world, go away by yourself and think. That which you think, honestly and sincerely, is the voice of the silence, whispering in your spirit ears, the truths which are most beneficial to you. You may call this voice "God" or any name you choose, it will not alter the fact.

When you come together in a developing circle, you should put aside every worldly thought, if you wish to get the highest results from the spirit world.

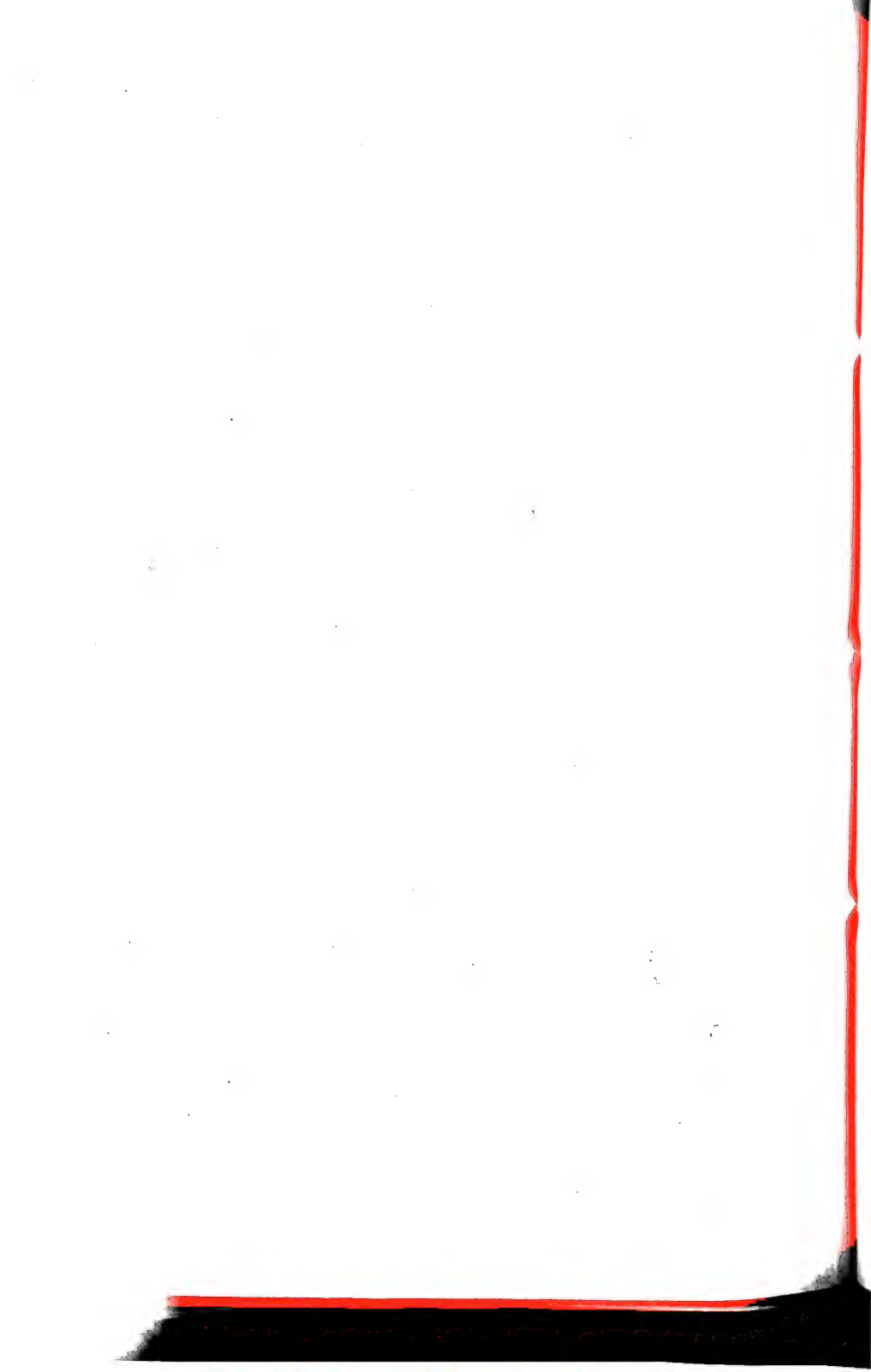
If you do not, then you do more towards injuring the spirit world with your material thoughts than you do towards benefiting yourself with elevating ideas from your spirit friends.

By a serious and honest concentration of thought, upon spirit and spiritual things, you will soon develop into a constant and conscious state of communication with your higher principles, and with your own inner world, and you will soon learn to realize, that therein your spirit friends are dwelling, and anxiously waiting for you to become awakened to the fact. Do not judge the spirit world to be governed by your outer worldly ideas; for, if it were, what would be the need of going there.

Concentration and Meditation upon the truths of spirit-power, in your own self, will make you each and all, true masters, adepts, and initiates in spirit knowledge.

You may from your own desire, go to the spirit world. The spirit world will not come to you.

If you learn how, you will know that it is easier and better to go to the spirit world, while in your own body. than to forsake the body to go there. Herein is Wisdom.





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## Fact and Form.

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The world about us, at the present day, is governed more by the ethics of form than by the ethics of fact. We are all more easily excused in offending fact than in offending form. In spite of our much applauded schools, even there-in Form has preference over Fact. Our schools are operated more on the principles of morality than upon the principles of honesty.

There is a good deal of difference between morality and honesty. The majority of people do not realize this, but, philologists do, and yet these words, like thousands of others, are used again and again in ordinary arguments and discussions without the slightest regard for the difference in their meaning, and, people, who in reality are strictly alike in their heart feelings and ideas, make enemies of each other by the use of words the meaning of which is understood by them differently.

We are often talking, to people of our own nationality, in practically unknown tongues, because we do not alike understand the meaning of the words as used in our conversation, and yet we may have passed through the same schools.

Our language is such a mixed-up, conglomerated, mongrel affair, that after the use of hundreds of words, (many used to define others already used,) even then only the substance of the remarks can be understood by the average hearer, and the prejudices of the hearer's mind even then are apt to make a wrong application, in spite of the plain and positive words used.

When we consider the large amount of money expended for schools



this certainly is a deplorable fact that is daily becoming more noticeable. Our schools should educate more in the line of fact than form, above the mere instructions for commercial transactions.

From a truly moral standpoint an honest man is considered a fool but from an honest standpoint a moral man is too often dishonest. This is the Fact relative to the two cases, but the Form relative to the two cases, makes honesty and morality the same.

A moral man may take advantage of a poor widow and cheat her out of her hard earned money, but, in so doing he would not be an honest man. An honest man may love God, Christ and him crucified, and with that love strong within him oppose the errors of church or social laws, and, by so doing he would loose all claim to morality.

In this consideration of these two terms so often used, carelessly, it ought not to be inconsistent to ask:—which is the better man of the two, the honest, or, the moral man.

The world, is, in the main, worldly; it is quite proper that the world should be worldly, and the world to be a good world should be moral, but in the world it is not necessary to be honest unless the morality of the world is running on the line of honest morality.

The world at the present time is not running on that line, but is running on the line of moral honesty, which is quite a different thing.

Whatever is popularly sufficient to evade the law, or, social comment, is morality, although it may be very far from honesty.

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## God, to the Ancients.

Everything in the universe, has a relative value, mathematically correct. In Nature, every individual is mathematically related to every other individual. Every quantity in anything is mathematically related to the quantity of every other thing, and, also, to the thing itself.

Everything in the universe is a connecting link with every other thing, mathematically determined.

The Ancients were adepts in mathematics. and could thereby solve, and prove, and demonstrate, to others. the mysteries of Nature by mathematical problems.

The Alphabet was mathematically systematized, so that every letter had a mathematical power by which it never lost it's meaning according to it's understood placement in a word.

These powers of the single letters in any word were added together and the sum total had a special meaning. Then, again, if the sum total consisted of two figures, these two would be added together and so on a reduction was made down to the last obtainable digit.

This last digit would give the true meaning of the word in brief. For instance:— "God," is a word composed of three letters, and each letter has a numerical power and an ethical meaning.

G	.....has the power of.....	3
O	....." " " ".....	7
D	....." " " ".....	4

The Sum total is..... 14

Reduce this sum total by adding the digits, thus:— 1 and 4 equal 5. This last obtainable digit represents the word in brief.



Now, No. 5, in ancient lore, signifies in person, a Hierophant, Pope, or Father; one who teaches the mysteries of religion.

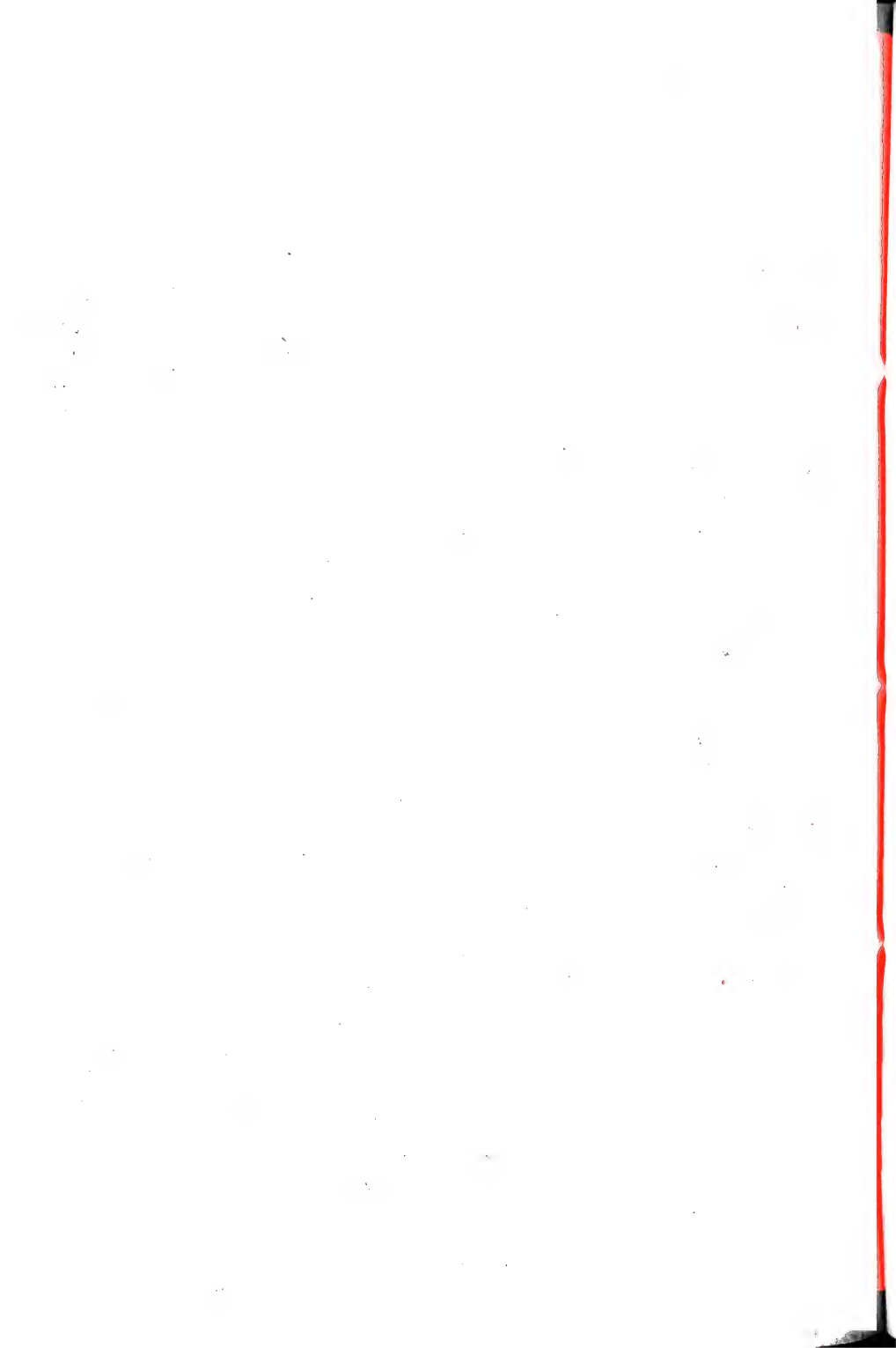
In ethics it means Mercy, Benificence, Kindness and Goodness, and these are the true meanings of the word "God" according to ancient mathematical lore.

Now we will look at the meanings of the other letters by the power of their numbers:— G—3 is pictorially represented by the female portion of personal power, like unto a Queen, Empress, or leading lady. In ethics it means Action, Plan, or some Initiative movement. Hence, ancient mathematicians recognized the female portion of God, as the beginning.

O—7, is pictorially represented by a chariot, or, in ethics, Triumph, Victory, or the overcoming of obstacles. Thus we have the Queen and her Chariot. The two together equal 10, (7 and 3 equals 10) and ten is always the complete number represented by a circle, or wheel; so the queen is, by these letters, (G. O.) represented as successfully equipped in her chariot. Pictorially, a lady riding in her chariot would be equivalent to the word, or letters:— "Go."

Now we come to the power of the third and last letter which is D, and the power of D is 4. The figure 4 is the representation of a square and therefore signifies Completion, Development, Realization and Effect in ethics, and is pictorially, represented by the male portion of personal power, like unto a King, Emperor, or leading gentleman.

Let us go further, and we find that, "14," the sum total of the three powers, means Unity, Conformation, Combination, Moderation, or Temperance; so that the combine is an equilibrium of the highest forces in nature, and this equilibrium might be likewise represented by "8" which pictorially are two circles joined together (or a pair of balances,) and





again it might be represented by "11" which are two ones side by side, and these in ancient mathematic lore represented "Strength," which is the definition of the word "God" in all the bible dictionaries.

It will thus be seen by the ancient ethical use of mathematics, that G. O. D., by the very letters themselves, signify a union of the positive (male) and negative (female) forces of the universe in benificent (fatherly) operations, towards victory (chariot.) The female portion represents "Action" and the male portion represents "Effect" equally sharing the chariot of "Victory."

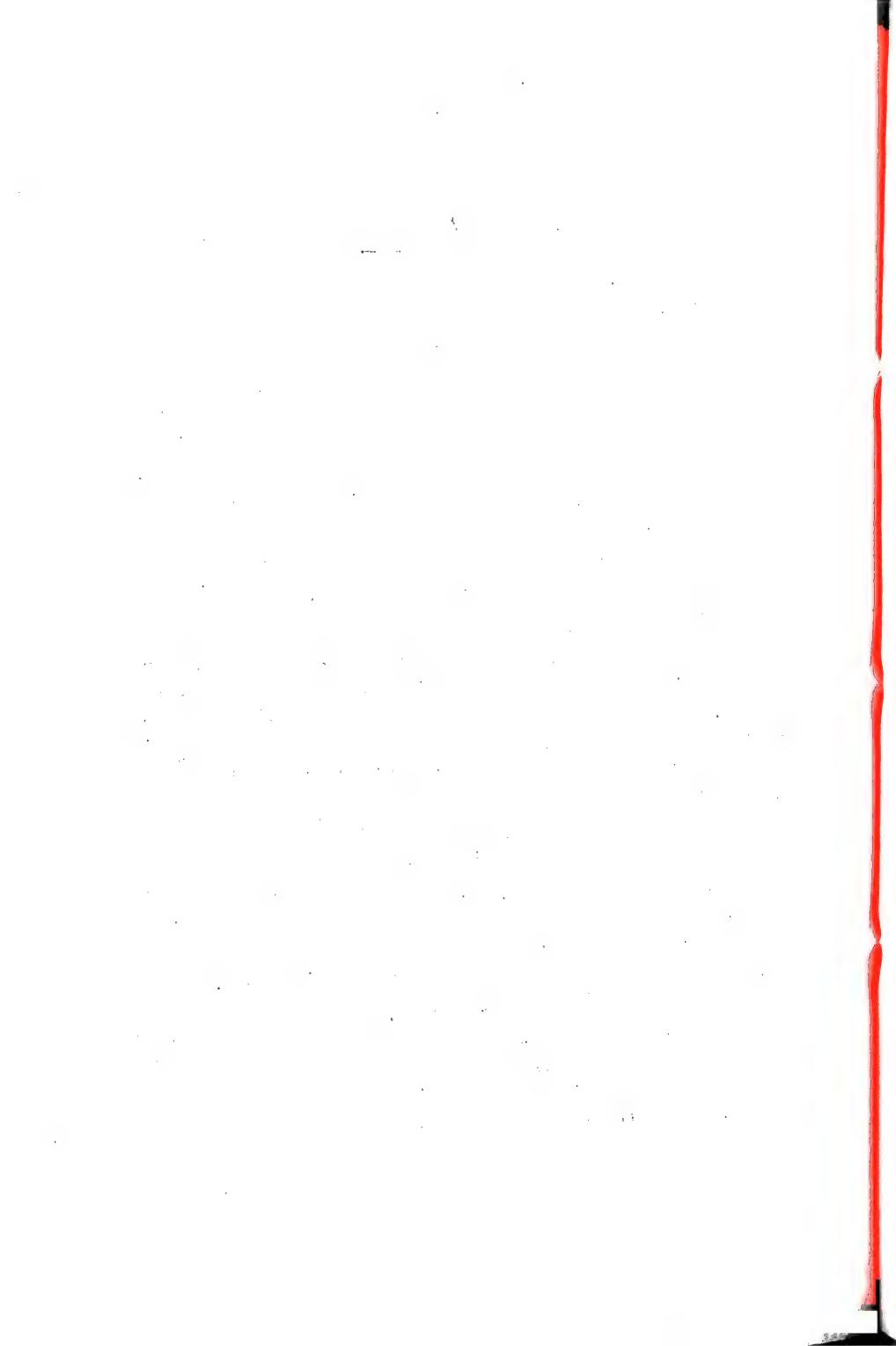
Thus combined, they pictorially represent the combined letters "G. O. D." or the combined figures "1. 4.," or, in brief, the single figure "5" significant of parental guidance.

This figure 5. might, in turn, be equally represented by the single letter "E." or "N" (He." and "Nun." in the Chaldee or Hebrew) and be understood as representing a fatherly protection; the kind of protection being determined by the meaning of the separate letters which help to make up the final brief. The E or N, were used in a combine, according to the desired euphony of utterance.



—Man is but the agency through which the Most High accomplishes his purposes. If man willingly treads the paths laid out for him, whether good or evil, (world judgement,) then the individual enjoys a mental satisfaction which is all the satisfaction that man is able to receive.

If man does not tread the destined paths willingly then he is forced to tread them unwillingly and he suffers in mind. When man is in a truly self-satisfied frame of mind, then God is with him, (because in him,) but, when dissatisfied, God is in him still, but his own mind has lost the appreciation of the God-power.



## Superstitious Idolatry.

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In 1896—the age of boasted enlightenment— Prof. Henry, in a communication to a local paper, made allusion to “Jesus” and “Christ,” as two separate entities and remarked that theologians ought to make proper distinction between these two when teaching biblical facts.

Some correspondent to the same paper, signing himself “A Seeker after Truth,” in a sarcastic vein, asked Prof. Henry to answer the following questions:— “1.— Will he please tell the difference between Jesus and Christ.” “2.— Who were they.” “3.— In what country did those two persons live and what part of the world did they live in.” “4.— What did those persons do and of what nationality were they.”

It would be supposed that these questions were honestly asked, and that the first question was sufficient. In less than twenty-four hours, the proper answers were made to the paper, but the answers were never published, thus giving an impression that they were unanswerable.

In the interest of truth, and a better understanding of mystical matters, several other papers were asked to permit the questions to be answered, and all refused.

It is in this way, and from such causes, that errors, once fastened upon prejudiced or superstitious minds are continued as errors.

Superstitious and prejudiced people imagine it to be their mission upon earth to suppress all ideas or knowledge not entertained by themselves. Superstitious and prejudiced people are disposed to think that this world is in their particular keeping, and that all humanity outside of their circle have no relationship with the Great Supreme.



Superstitious and prejudiced people fail to credit God, as the creator of all mankind, and are prone to think themselves to be the only instruments through which God's Intelligence operates.

Like Adam of old, superstitious and prejudiced people, eat of the "tree of knowledge of good and evil," considering themselves the good and others the evil.

The fundamental teachings of bible and church are that God is All Good, and no evil exists except in the imagination of men.

Opinions or ideas contrary to our own, can therefore do no injury except in our imagination, and without opinions and ideas varying from our own, the mind of the world is utterly unable to progress.

Jesus was a man, with birth and parentage duly noted in the Jewish records. He was born as any other mortal was born, and he never pretended to anything different of himself, nor did his father and mother.

Christ is a principle, represented by the cross, whose burdens in life we each have to bear. Many in life are destined to bear burdens for the benefit of the human race.

There are people whose ideas conflict with the authoritative ideas of the age in which they live. Jesus was one of these, but is not the only one that ever lived.

All are saviours who defend the world from error, and all saviours are persecuted, crowned with thorns and often killed, because the world is generally so blind that it listens to nothing but error until blood is shed. Then comes remorse, repentance and salvation.

There is but One Christ, because Christ is a principle, just the same



as there is but one Love, or one Wisdom. These were from the beginning, are now and ever will be.

Christ, Love, or Wisdom may manifest themselves in various ways and the manifestation of Christ in the man Jesus, has been endorsed by the Christian world as the best form possible for it, unless, perchance the same man Jesus, returns with some improved manifestation.

This return is, of course, absurd, but, superstitious and prejudiced people are never able to see their own absurdities, they revel in them, abuse others who are not likewise superstitious and prejudiced; they teach their children to likewise be superstitious and prejudiced, and whip, punish or frighten them into like absurdities.

In worshipping Jesus, superstitious and prejudiced people are apt to crucify Christ. The world, universally admitted to be generally wrong in all it's operations, is ever opposed to that Christ principle which is in the heart of every one on earth. The true Christ is seldom endorsed, until blood has been shed through an endeavor to benefit the world by advanced thought.

The works of the same Christ, as depicted in the New Testament through the instrumentality of Jesus, is again and again manifested in other men, who, like Jesus, bear their burdens as meekly as possible suffer persecutions and martyrdom for no other cause than that of advancing other than popular ideas, and opposition to church errors.

And all this while, the crucifiers of these manifestations of the progressive Christ, are looking skyward, expecting to see Jesus come riding acrobatically upon a cloud above their heads proclaiming the advent of the millenium.

1. The first part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

2. The second part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

3. The third part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

4. The fourth part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

5. The fifth part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

6. The sixth part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

7. The seventh part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

8. The eighth part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

9. The ninth part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

10. The tenth part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation



Our presentation of this very sacred matter to their minds, may appear as sacreligious to them, as their presentation of it is ridiculous to others.

Christ lives today in the heart of every creature on earth, whether that creature be termed good or bad, in or out of church.

Jesus lives only in memory, because Jesus died the death of a martyr to new ideas. He was Stoned to Death, after which his body was nailed upon a cross to crucify, in derision, his Christ ideas.

Christ was not killed. It is impossible to kill Christ, because Christ is an ever existing principle. Christ was crucified, not killed. That is, the active power of Christ was stultified, suspended, and, in that sense, destroyed for a time. It would not stay long crushed, and it's renewed manifestation in others, — not in Jesus — is called the Resurrection. The present editions of the bible are not in accordance with the original writings; it has been tampered with to suit the popular errors.

A recognition of the Christ (as Christ,) by the creatures in whom it exists, is doubtless very rare, because most people are taught to look for it only in the one individual of nearly two thousand years ago, and the bible has become so misunderstood by various interpretations and garbled myths that Christianity is little more than a name at the present time.

Thousands of honest preachers realize this fact, but, through fear of personal crucifixion, they are afraid to speak their minds. They were not born for martyrdom. Their mission is to endorse martyrs after the natural persecutions have subsided.

Thousands of honest newspaper men know that the press is subsidized, and that the truth, socially, politically or religiously is not permitted only morally, and "morally" means "popularly."



Newspapers, like other things, are but commercial ventures. They are educators only in the line of their own commercial interests. It is their mission to crucify Christ when the Christ objects to their money-changing.

Churches, like other organizations, are but fraternal and beneficial societies; they are benevolent and kind so long as their own interests are attended to. It is their mission to crucify Christ, as did the Jews, whenever Christ insinuates that they are in error.

These conditions, of course, have their ebbs and flows. For years the world moves on serenely whether the popular belief is error or truth, then Nature, by her inevitable laws, cries, "Change." Those who have become fixed in their ideas, endeavor to oppose Nature but, Nature generally conquers.

Christ, as the Cross, or Cardinal Angles of Nature, rules the world, and when Nature cries change, the Christ spirit formulates new ideas, and men are it's instruments. Men with old ideas, refusing to change, endeavor to crush the new, or crucify the Christ, The same old story repeats itself, but is presented to the mind in a new dress.

The Abomination of Desolation, spoken of by Daniel, chief of chaldaic astrologers, with hypocrisy and deceit, plunder and malignancy the principal forerunners. is again and again repeated to the world.

The world is now upon the eve of one of these great changes, and for thirty six years, wars and rumors of wars, blood and carnage, will desolate the earth.

Christ is appealing to the world in various ways, but the minds of the people, in superstition and prejudice, are too much occupied with Jesus,—just as the Jews were enamored with Moses,—and the Christ



principle will doubtless once again be crucified, by and through the ignorance and greed of man. No idea can originate in the mind of man that does not come from God, but, how few know what God is.

To attempt to crush out ideas because not in harmony with our own, is like striving to bail out the ocean with a dipper.

Ideas, like people, have their missions to perform, and the polarity of ideas are the bearings upon which equilibrium revolves.

The Jewish church had departed from its knowledge of the meaning of the Sons of Jacob. Jesus spoke plainly of these errors, and suffered death thereby, but the Christ revived and combated the Church.

In Jesus, the Christ principle predominated and he figured outside of the Jewish Church. This was not to the liking of the church, for the church claimed all that was good. Then, as now, it was deemed presumptuous, or sacrilegious to differ with the church ideas. If one outside the church assumed to possess the Christ principle, other than as the church declared it to be, then as now, he was accounted insane.

If the Christ principle is, by Nature, in all mankind, and is the saving principle by Grace of the Word (or force of speech) we have only to recognize the fact individually, act in accordance with it and then we would all be Christs, and, like Jesus, when questioned:— "Art thou the Christ," with like knowledge as he had, and knowing that the question is but one of malicious mockery, we may reply:— "Thou sayest it."





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## The Mind.

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All things that exist for man, exist only in the mind of man. Without the mind nothing to man can exist. The mind of man is man's nearest approach to God, the sum total of man's mind.

God to man is limited to the conception of the mind of man. The individual mind of man does not exercise the same amount of conceptive power, hence the individual mind can conceive God only to the extent of that exercise.

God, then, is not the same to the minds of all. If the individual mind is narrow, then God to that mind is narrow, hence, God is great only in accordance with the greatness of man's mind. The greatest individual mind is that which recognizes God in all things.

The weakest mind is that which sees God only in those things which the individual mind loves.

He that sees differentiations in the human race sees God with different expressions of his Mighty Oneness, but he who sees unworthiness in his fellow men sees unworthiness in God's mode of expression.

The world to the individual is but the reflection of his own mind. All things are good to him who thinks them good.

All things are evil to him who thinks them evil. We are popularly taught to look for evil, — to eat of the Tree of Knowledge of Good and Evil. It might be better if we could all eat of the Tree of the Knowledge of Good only.





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This is individually easy, but mutually it is difficult, because being taught to look for evil, we necessarily find evil even in the teachings itself, and one finding creates a counter-finding and so we go on and on with fault-finding of each other and of each other's views, until, instead of finding good in All things we truly find little real good in anything.

To fully understand God the individual must fully understand his own mind.

Very few people in the world understand their own mind. Most individuals think they understand their own mind, but by analysis would learn that they understand but a small portion of it, and hardly nothing at all of the laws by which the mind is operated.

To know God, man must know him not only through but in the mind. He can know him in no other way. Man, can see God today just as plainly as Moses saw him, ie. in the mind.





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## Crime and Disorder.

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How strange, that crime and disorder should be prime factors in the life of civilization; without them civilization would have nothing to boast of.

If there was no disorder there would be need of no law, then lawyers and judges would have no means of subsistence. If there was no sin then there would be no churches and the ministers would starve.

If there was no crime then there would be no guardians of the peace, and our large body of noble policeman would be out of a job and mere objects of charity.

Honest people are above the law, the church, and the police; they can get their living and their happiness without such inventions, but, the Church, the law and the police, need crime and disorder, or they could not live. How peculiar things appear when we view them independent of their verbiage.



—No one in this world enjoys himself half so well in life as the rough and ready, plain-spoken, intellectual man, or woman, because, fearing nothing, they can laugh in their sleeves at the namby-pamby fastidious foibles of those who have to walk in self-created straight jackets to pay their penalties to foolish customs, or ceremonial requirements.



## Election Day.

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The proudest now is but my peer,  
The highest not more high ;  
To-day, or all the weary year,  
A king of men am I.

To-day, alike are great and small,  
The nameless and the known ;  
My palace is the people's hall,  
The ballot-box my throne.

Who serves to-day upon the list  
Beside the served shall stand ;  
Alike the brown and wrinkled fist,  
The gloved and dainty hand.

The rich is level with the poor,  
The week is strong to-day ;  
And sleekest broad cloth counts no more  
Than homespun frock of gray.

To-day let pomp and vain pretence,  
My stubborn right abide ;  
I set a plain man's common sense  
Against the pedant's pride.

To-day shall simple manhood try  
The strength of gold and land ;  
The wide world has not wealth to buy  
The power in my right hand.

While there's a grief to seek redress,  
Or baalance to adjust—  
Where weights our living manhood less  
Than mammon's vilest dust—

While there's a right to need my vote,  
A wrong to sweep away,  
Up ! clouted knee and ragged coat,  
A man's a man to-day.

—John G. Whittier.



# ASTROLOGY

Is a purely scientific, mathematical problem, upon which metaphysical deductions are made in accordance with an experimental knowledge of cause and effect, tested by ages and upheld in spite of repeated oppositions from people and classes who merely lacked the ability to understand its divine principles. The movements of the Planets are God's handwriting upon the walls of heaven, and by which the prophets, wise men, and "chosen ones" of all ages have read to their fellow-man the will of God. All religions are based on such readings as made by the ancients; and that religion of the present day, regardless of name, which comes nearest to truth, is the one that lives nearest to the influences emanating from the Great Supreme, through his heavenly forces — which forces are symbolized by the stars. The Planets, by their changing configurations, daily utter to man "The Word of God." In accordance with this "Word," all things on earth are shaped and moved. Like clay in the hands of the potter, every individual is created, formed, and endowed with the breath of life, after the image or likeness of the celestial forces, the particular image or likeness formed being indicated by the relative positions of the Planets from time to time — they being the ever-present means through which the unchanging laws of God are made known to man. Every individual on earth, consciously or unconsciously, is an instrument under these influences for the carrying out of the decrees of heaven so written. Each individual is susceptible to evil, or to good, under every planetary condition not in harmony with the electric, magnetic, or stellar influences operating at birth. Hence to know the good or evil of one's life, the astrologer merely requires to compute the changing conditions of the celestial bodies since the time of birth, and by comparing their general influences with the natal conditions the truth is known whether for past, present, or future time.

Astrology is a science, comprehending astronomy as its mathematical basis, but is above and beyond astronomy in its metaphysical, analogical deductions. Many people have studied the mathematical part, but few seem to possess the ability to master the metaphysical part. Hence some, in their perverted ambition, misapply the science to unworthy ends; while others, in their disappointment, denounce what they fail to understand. Those who believe that a knowledge of self is a worthy ambition should first learn to distinguish what is good or evil to them. Those who are assumptious enough to believe themselves to be their own creator, and, therefore, are independent of all things else, will some time be led to know that they have been quite blind to the real purpose of the ancient injunction, "Watch, Wait, and Pray;" for no one can watch intelligently for anything whose coming they know not of. (See Matt. xxiv. 43.)

**PROF. HENRY, Scientific Astrologer.**





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## Editorial Notes.

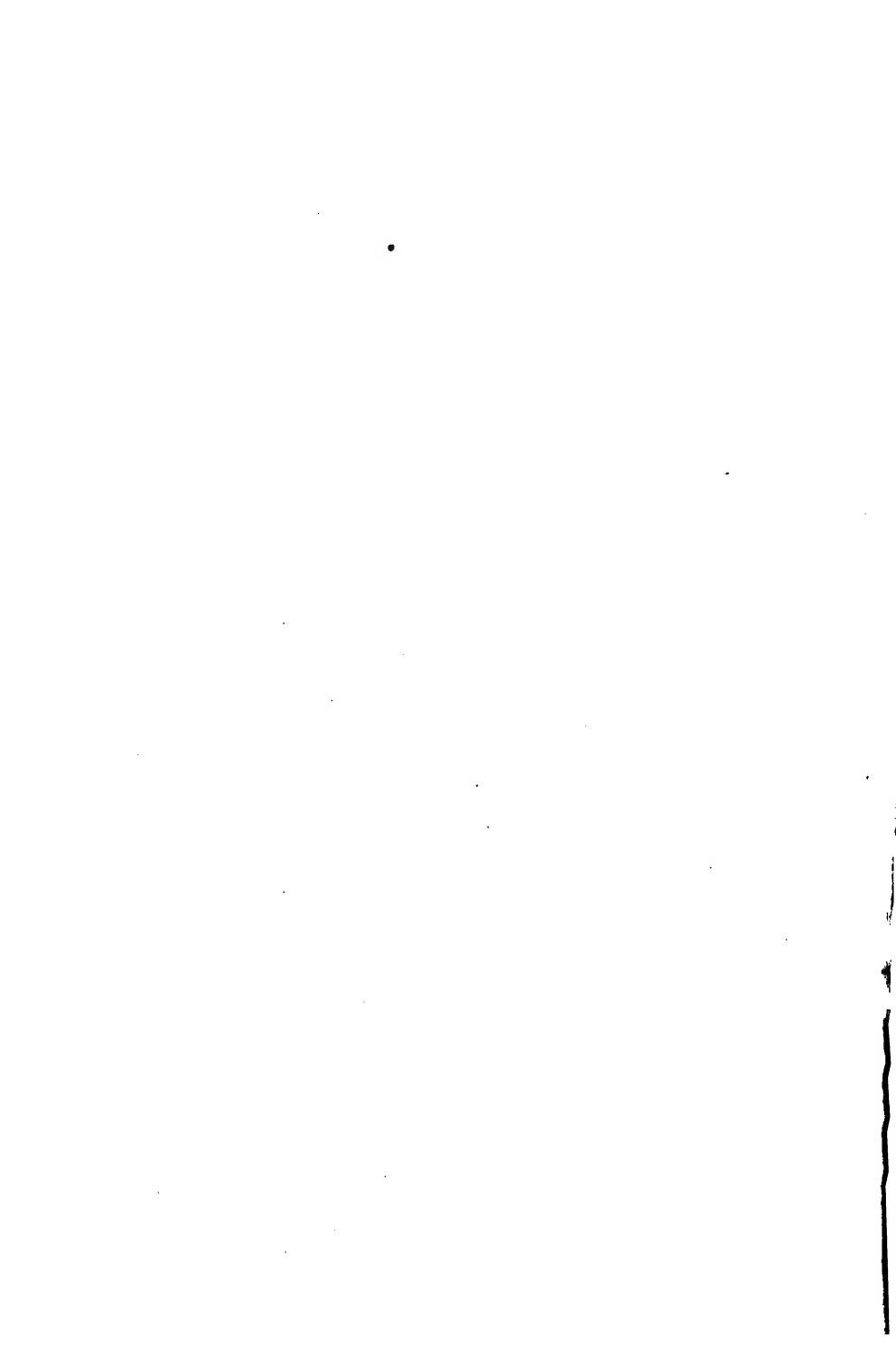
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In the Make-up of this publication we present an entirely new and original idea, and one which we believe will be highly appreciated. At the end of the year if it is desired to bind it, in the ordinary book-form it may be done in the usual way, after which, the present top binding may be cut off and the whole is in book form. For reading take hold of the upper left hand corner with first two fingers, turn the leaf up with the right and catch between the second and third fingers as in reading lawyer's briefs. This will be found to be a much easier way to handle than in the usual cumbersome method of ordinary magazines.

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The writings of Prof. Henry, as presented in THE RADIX, are mostly random notes made by him from time to time and then laid aside. He has a large accumulation of manuscript on all kinds of topics, inspired by an extensive and varied worldly experience and study.

The Editor has free access to this manuscript, to select from at will, and is taking primary ideas to begin with. Many of the ideas, at a first reading, appear unsupported, but careful consideration and analysis will prove them to be based on the true operations of a Supreme Power. Prof. Henry has no time to revise these Notes, and the editor presents them for the ideas contained, rather than for their literary merit. THE RADIX, is designed only to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written, hence, no apologies are necessary for lack of artistic presentation. The primary ideas will be followed by deeper philosophy, backed by science. Questions relative to any ideas presented, may be asked by our readers, and they will be answered.



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## Publications Received.

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**THE CHRISTIAN LIFE:**— A Journal of Heredity. J. B. Cadwell, Editor. Published by the National Purity Association, Morton Park, Chicago, Ill. Quarterly, per year. 50 cts.

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**THE ALTRUIST:**— A monthly paper, devoted to common property, united labour and equal rights to all. Alcander Longley, Editor. 50 cts. per year. 2 N. Fourth, St. St Louis, Mo.

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**"SELF KNOWLEDGE."**— A four page eight column monthly paper, devoted to furthering the import of it's title; free and unprejudiced in every respect, and responsible only for what seems to be the truth at the time of it's statement. It is a bright and well printed paper with articles from some of the best known writers in the line of newly-awakened thought. Published at 895 Park Ave., Baltimore, Md. Pearle Battie Doty, Editor and Publisher; H. Archer Doty, Manager. Subscription 50 cts, per year. The publishers are metaphysicians of note with well earned reputations for knowledge and power.

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**The NEW MAN**— A monthly magazine, devoted to the mastery of sin disease and poverty through the orderly developement of faculties active or latent in man. P. Braun, Editor. Published by the New Man. Pub. Co, Beloit, Kansas. Subscription, 50 cts, per year.

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**THE ABIDING TRUTH:**— monthly. 50 cts, a year. Address C. Elizabeth Russell. 6 Park St. Peabody, Mass.

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**THE BOOKSELLER and NEWSMAN:**— \$1.00 per year. 10 cts, per copy. Monthly. J. J. Daily. Ed. and Prop., 49, W. 24th St. N. Y.

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**CHICAGO VEGETARIAN:**— monthly. 50 cts., a year. 5 cts., single copy. Organ of Vegetarian Society. McVicker's Building, Chicago, Ill.





